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A
MOST EXCEL-
LENT AND HEA- ~~L: C: H: 7.~~
VENLY SER- ~~416~~ 9.
MON:

Vpon the 23. Chapter of the Gos-
pell by Saint Luke.

THE TEXT.

LUKE 23.28.

Weepe not for me, but weepe for your selues.



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ALSO BY THE AUTHOR

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

IN TWO VOLUMES

THE SECOND VOLUME

THE SECOND PART

OF THE HISTORY

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OF THE HISTORY

OF THE REIGN

OF CHARLES THE FIRST



LUKE. 23. 28.

*Weepe not for me, but weepe for your
selues.*



Right Honourable, right
Worshipfull, and wel-
beloued: 4. sorts of peo-
ple were about Christ,
when Christ was about
his passion: The first were executio-
ners, which tormented him: the se-
cond sort were Iewes, which mockt
him: the third were lookers on, who
markt him: the fourth were welwil-
lers, who lamented him. Now, al-
though it is like, that amongst these
his welwillers, diuers godly mē wept
for him, as *Ioseph* of Arimathea, *Ga-
maliel*, *Nicodemus*, and such like, yet
it is certaine that more women wept

A 2

then

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then men. More women wept then men, partly by the permission of men, who thought that the womens weeping, came rather from weakenes in themselves, then for loue towards Christ; and partly by the prouidence of God, who suffered more women to weepe then men, that the women who bewailed Christ his death, might condemne the crueltie of the mē that procured it. Now the women wept also more then the men, either of a naturall affection, or els of a voluntarie disposition, naturally subiect to many either affectionate passions, or passionate affections. But touching these women, that which otherwise was naturall in them was here voluntarie: for the sinne of a woman was the ruin of a man. Therefore these women willingly wept the more, that though a womā did most in the second death of the first *Adam*; so she may do least in the first death of the second *Adam*:

For

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For it was *Eue* a woman, who betrayed the first *Adam* with an apple, and caused him to sinne: but it was *Iudas* a man, who betraied the second *Adam* with a kisse, and caused him to dye. Wherefore principally indeede, Christ speaketh to the womē, because both more women wept then men, & the women also wept more then the men, more women more weeping: yet indifferently he speaketh to all his deare friends, *Weepe not for me, but weepe for your selues*. At the first the woman began in disobedience, and tempted *Adam* to cate of the forbidden fruite: yet since, women (as *Mary Magdalene*, and *Mary the Virgin*, and the women here with diuers others) haue farre exceeded men in all obedience, vnto them rather then vnto men he turneth his speech, and yet saith generally, *Weepe not for me, but weepe for your selues*. In which sentence wee may obserue as many parts

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as there bee words, eight words eight parts. The first is, *WVeepe not*, (that is) weepe not too much. The second, *but weepe*, (that is) weep not too little. The third, *weepe not but weepe*, both together. Fourthly, *for me*, not too much for my death. Fifthly, *for your selues*, (that is) not too little for your owne liues. Sixtly, *for me for your selues*, both together. Seuenthly, *weepe not for me*. Eightly, *weepe not for me, but weepe for your selues*. God graunt that our harts may be so affected with the consideration of these excellent matters, as they may bee most to the encrease of our comfort in him, and his glorie in vs.

I. *WVeepe not, &c.* When *Iairus* (ruler of the Sinagogue) wept bitterly for the death of his daughter, Luk. 8. 52. Christ sayd vnto him, *WVeepe not*. When *Rachel* wept and would not be comforted for the losse of her sonne *Beniamin*, seeing so few of her chil

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children left, Iere. 31. 16. the Lord sayd vnto her, *Weepe not*. When a poore widow wept for the death of her only sonne, Luk. 7. 3. Christ sayd vnto her, *VVeepe not*. And so Christ here seeing many *Iairus*, many *Rachels*, many widowes, weeping for the son of God, sayd vnto them, *VVeepe not*. Forbidding therby immoderate weeping, which is condemned in nature, in reason, and in religion: In nature, the earth when it reioyceth in har-
uest, then it is couered with corne: but when it hath too sorowfull a countenance, & forelorne in the winter, then it is fruitles and barren. The water when it is quiet and calme, bringeth in all manner of Marchandize: but when the sea stormes and rores too much, then the very shippes
doe howle and crye. The ayre looking brightly and cheerefully, refresheth al things: but weeping too much, that is, rayning too much, as in *Noahs*

Psalme. 65.
12.

Esay 23. 1.

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Gen. 7. 12. his flood, it drowneth the whole world. The fire being sprinkled with a little water, burneth more cleerely: but if wee cast too much water into the fire, it will neither giue heate nor light. The eye it selte hath twise as many drie skinnnes, like sluces to stop vp the course of teares, as it hath moyst humours like channels to let them flow forth. If all the bodie were an eye, and there were not cares in it, where were then the hearing? If all the eye were a moyst humour, and there were no drie skins in it, where were then the seeing? Seeing then too much weeping is in the earth, barrennes; in the water, shipwracke; in the ayre, an inundation; and too much water putteth out the fire, and in the eye blindnes; certainly if the earth could speake, and the water speake, and the ayre speake, and the fire speake, and the eye speake, they would all sing a song of five parts, and
say

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say together, We must not weep too much. *Mulsi nimium ingratum est:* 2.
which is thus translated in Prouer. 20
27. It is not good to eat too much
honey: and if it bee not good to eat
too much honey, it is naught to eat
too much wormewood. One sayth,
δάκρυα μαργαρίται, teares are like precious
stones: and as the Egyptian pearles
which wee commonly call vnions,
which grow but one by one, not one
vpon another; so teares must bee like
these vnions, shed easily one by one,
not one vpon another. *Seneca* sayth,
that that which wee must doe daylie,
we must doe it moderately: so that, if
wee cannot quite stop the issue of our
teares, as she in the Gospell could not
of her bloud: yet wee must weepe so
to day as we may weepe to morowe,
and keepe teares alwaies in store, for
some other occasion. For we knowe
that *Heracitus* when hee had wept,
and sowed himselfe in sorrow al his
life

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life time, at length dyed of a drop sic:
and so (as I may say) drowned him-
selfe in his owne teares: and *Niobe*
by ouermuch weeping, was turned
into a stone, euen as *Lots* wife by loo-
king backe vnto Sodom, was turned
into a piller of salt. It was one of *Py-
thagoras* his poesies, *μη εσθιας τῇ καρδίᾳ*:
not to eate the heart, but too much
heauines eateth the heart of man:
which is thus expounded, *Prouer. 25.*
20. As a moth fretteth a garment, and
the worme eateth the wood, so hea-
uines hurteth mans heart. Now, if
we must not eate vp the heart of any
other thing with our teeth, much lesse
must we eate vp our owne heart with
our teares. Therefore euen blind rea-
son, such as the heathē haue had, doth
yet cleerely see this, that wee must not
weepe too much.

But religion goeth yet a step fur-
ther: For when God had placed man
in the garden of Eden, which is the
garden

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garden of pleasure, he did indeed provide all things therein which might pleasure him, his wife who was equal to him, to accompanie him, all other creatures farre inferiour vnto him, the earth to tread on, and to yeeld him increase, the trees that did stand about him, the riuers that did runne besides him, golde to trample on, pearles to looke on, the beasts to name them, the hearbes which he did feede on, and the flowers which he did smell to, all these serued for his delight and ioy: but afterward whē sentence was proceeded against the man, that he should liue in sorrow about the fruits of the earth: and against the woman, that she should haue sorrowe about the fruite of her wombe: yet it pleased God to asswage and sweeten our sorrowes with diuers singular comforts. As first, we haue the Holie ghost, who is our onely comforter: next, a good conscience, which is a cōtinuall feast:
next,

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next, the holie scriptures, which are as it were another paradise: lastly, an vnfained faith, by which wee haue peace with God. Therefore *Athanas* sayth well, I account that many haue no spirit, no cōscience, no scripture, no faith in God, that yeelde too much to grieffe. And *Ierome* yet more plainly, I doe in mine heart abhorre all excessiue sorrowe, seeing it is a verie hell vpon earth, and an entrance euen in this life into that wofull place where there is nothing but weeping and gnashing of teeth. So that immoderate weeping is condemned in nature, which teacheth al things; in reason, which teacheth all men; in religion, which teacheth all Christians, that wee must not weepe too much. Thus much of weeping too much, which is the first part, *Weepe not.*

Now a little of weeping too little, which is the second part, *but weepe.* They to whome Christ spake at first
offended

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offended in the excesse, therefore he
beginneth thus, *weepe not*, but I might
well shift the words and begin thus,
but weepe, for wee offend altogether
in the want of weeping, seldome in
the excesse. The reason is, because we
lacke charity, which being three fold,
the greatest worke of true charitie
towards our selues, is repentance: to-
wards our neighbours, is preaching:
towards God, is prayer, and all these
require teares: so that if wee weepe
so little as that wee weepe not at all,
we weepe too little, which we must
not doe. For the first, touching repen-
tance, one sayth plainly, *Lauandum*
est cor interdum in lachrymis pœniten-
tiae: The lesser our sorrowes are, the
greater are our sinnes: but on the o-
ther side, *The heads of dragons are* Psal. 74. 13.
broken in the waters: that is, verie
stronge and vile sinnes are weakned
and washed away with teares. That
obligation that was against vs, before Coloss. 2. 14.

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it was fastned to the crosse of Christ, it was written in parchment, now it is written in paper: so that, if we blur it with dayly weeping vpon it, our teares will be like *aqua fortis* to take out the handwriting quite, that God shall neither reade, nor see our sinnes. Therefore sayth one, wee must wash our heartes in the troubled poole of Bethesda, in the troubled teares of repentance: for as in a well (except there be some water in it) wee cannot easily see the baggish that lieth in the bottome, so in the depth of our heart wee cannot see our sinnes without teares. Teares make our sinnes seene, and not seene; not seene to God, and seene to vs: God not seeing them, forgives them; wee seeing them, amend them. *Austine* in the beginning of his 25. booke, writeth that the teares of the vine branch doe cure the leprosie: and so the teares of these vine branches which are grafted into the

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the true vine, doe cure the leprosie of sinne. That sinfull woman, because she loued much, shee washed Christ his feete with her teares: a strange sight. I haue oftentimes seene the heauens wash the earth: I vnderstande that well enough, but I neuer sawe the earth wash the heauen, yet here I see it, an earthly and a sinfull woman, washed the heauenly feete of Christ. But because shee washed Christ his feete with her teares, therefore Christ crowned her head with his mercies. The prodigall sonne had no sooner turned home by weeping crosse, and cryed *peccavi*, but straight way hee was receiued. *Ambrose* saith, see what force there is in three sillables. *Chrysostome* saith, God hearing a sinner in true contritiõ vtter but this one word *peccavi*, I haue sinned, is in a manner so charmed and inchaunted with it, that he hath no power ouer himselfe, he cannot but graunt remission. Saint

Peter

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Peter likewise (saith *Chrysostome*) did recover that place by bemoaning his offence, which hee had lost by denying his master. For sayth *Nazianzen*, God is more mercifull then man can be sinfull, if man will bee sorrowfull. Wherefore wee may see by this example of Saint *Peter*, that weeping is the best salt-peter to relish our repentance, that wee may get our pardon. Touching preaching, the voice of a Preacher should bee the voice of a crier, which should not pipe to make the people daunce: but mourne to make the people weepe. Hence it is, that in the old lawe none which were blind or had any blemish in his eye, might serue at the Altar. And when they offered their first borne, who was ordinarily in euery familie, their Priest or their Preacher, they offered with him a paire of turtle doves, or two yong pigeons: which doves did signifie a paire of mournfull eyes, and these

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these two young pigeons did signifie likewise two weeping eies: and at their offering they prayed for their first borne, that afterwardees hee may haue such eyes himselfe. For as pigeons flie to their windowes, Esay 60. 8. So the godly preacher hath no other refuge to flie vnto, but onely to his windowes: that is, to his eies that are glased with teares, when he weepeth for the sins of the people. Christ is much delighted in these kinde of eies, saying so often to his spouse, Thy eyes are like pigeons eyes. The holy Ghost also descending himselfe in forme of a doue, and the Prophets usually receiued their prophesies by riuers sides, as *Ezechiel* had his prophesie deliuered him by the riuer *Cobar*, *Daniel* beside the riuer *Tigris*, *Iohn the Baptist* besides the riuer *Iordan*: yea also many preached their prophesies not so much in wordes as in riuers of teares: *Mine eyes gushed*

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with rivers of waters, (sayth David) because men keep not thy law: Oh that my head were full of water (sayth Ieremie) and mine eyes a fountaine of teares: I protest sayth Paul, that for these three yeares, I haue not ceased to warne euery one of you with teares day and night: For indeede as *Austine* sayth, There is more good to bee done with sighing then with speaking, with weeping then with words. *Prosper* sayth that a Preacher must seeke *non plausum sed planctum*, not his owne praise, but the peoples profite in mourning for their finnes: and *Hierome* sayth, that the Preacher is most highly commended, not whē the people clap their hands, but when they knocke their breaſts: wherefore as that is an Idoll and no GOD that hath eyes and seeth not, so he is an idle shepheard, and no louing Pastor, who hath eyes and weepeth not sometimes in preaching to the people.

3. Tou-

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3. Touching prayer Saint Iames sayth, *That the prayer of a iust man preuaileth much if it be feruent*, for a feruent prayer commeth from a feruent spirite, which is wholly inspired by the holy spirite, who maketh requests in vs and for vs, with sighs and groanes which cannot be expressed: as it is Psalm. 147. 18. *He sendeth out his word and melteth them, hee breatheth out his spirite, and the waters flowe*: he breatheth out his spirit when the holy Ghost moueth vs to prayer, and the waters flow, when the waters trickle downe from our eyes: for as a seething pot runneth ouer, so is an holy hart in prayer. The Oliue tree is most abundant in fruite when it is distilled, and a Christian is most plentiful and powerfull in prayer when hee weepeth: whereupon King Dauid saith, *I am as a greene Oliue tree in the house of the Lord*: and our Sauiour himselve went often to the

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mount of Oliues, where hee offered
vp prayers and supplications with
strong crying and teares: and there-
fore hee willeth vs also to haue faith
as a graine of musterd seed: now mu-
sterd seede you know makes the eyes
weepe, so that hee which in prayer
hath faith like a graine of musterde
seede, hath his eyes also as the fish-
pooles of Heshbone: and there Christ
sayth as it is in Cantic. 4.9. *Thou hast
wounded my heart with one of thine
eyes: it with one, then much more
with both.* For as *Synesius* sayth in
his 67. epistle, weeping is more flexi-
ble, more forcible to perswade God;
and euen to wound his heart, then all
the eloquence, then all the Rhetorike
in the world. *Cyprian* sayth, *Quan-
do spiritus hominis aspirat, spiritus
Dei suspirat: When the spirit of man
sendeth out sighes in prayer, then the
spirit of God giueth grace.* And *Am-
brose* sayth, God lookes that we shuld
powre

Cant. 7. 5.

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powre out our teares, that hee might poure out his mercies: As *Ezechias* lying sicke prayed, and praying turned himselfe towards the wall and wept: and so with weeping as with gunne shot hee battered downe that partition wall which kept Gods countenance from him: therefore GOD sayd to him, *I haue heard thy prayers and thy teares.* A strange speech, I haue heard thy prayers, that I vnderstand well enough, but I haue heard thy teares: what should bee the meaning of this: how you? haue teares tongues, or can they speake? yes indeede I dare bee bold to speake it, the thunder of the Almighty cannot make such a mightie sound, such a noyse in the eares of man, as the teares of man doe in the eares of God, Psalm. 39. 12. Therefore *Dauid* both before he had prayed, desired God to heare the voice of his teares: and also after hee had prayed, Psalm. 6. 8. Hee thanked God,

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because he had heard the voyce of his weeping : for indeede hee also himselfe saith of himselfe, Psalm. 109. I mingled my drinke with weeping: and where was this drinke of his but in the cuppe of which hee saith in another place, *I will take the cuppe of saluation, and call vpon the name of the Lord:* and as *Dauid* mingled his drinke with weeping, so he mingled his prayer with weeping. Wherefore as *Elizeus* cast salt into the waters of *Iericho*, to make them sweet, so must wee salt our prayers with teares to make them sauioric and delightfome to God. A man can neuer loue himselfe aright, if hee do not sometimes weepe in repentance, nor his neighbour, that doth not sometimes weepe in preaching, nor God, that doth not sometime weepe in prayer : so that wee must not bee like the *Stoickes* which were neuer moued, then wee shall weepe too little, as this second
part

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part sheweth: *But weepe.*

The third parte is, *WVeepe not but weepe.* Which noteth, seeing both the excesse and defect are to be eschued, that therefore the true meane which wee must keepe in weeping, consisteth in this equal intermingling of these two extremities. *WVeepe not but weepe*, both together, weepe not too much saith he, for that is contrarie to nature, but weepe too little is contrarie to repentance, weepe not too much, for that is contrarie to reason, but weepe too little, is contrarie to preaching; weepe not too much, for that is contrarie to religion, but weep too little is contrarie to prayer. Saint *Paul* charged *Timothie* to be instant in season & out of season, first in season, then out of season, teaching thereby, that that vnseasonable oportunitie is better then seasonable importunitie, yet to keepe a meane in exhorting, that we must as well vse importunity

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Sometimes, so it bee in season, as to
slack an opportunitie alwaies, though
it be out of season. Euen so saith our
Saviour here. *Weepe not, but weepe,*
first, weepe not, then, but weepe:
teaching thereby, that not to weepe,
is better then to weepe, yet to keepe a
meane in weeping, that wee some-
times in not weeping, weepe, as al-
waies in weeping not, weepe. For the
Apostle sayth, that they which re-
ioyce must be as if they reioyced not:
and they that weepe, as though they
wept not. They which reioyce, must
bee as if they reioyced not, because
(sayth *Gregorie*, writing vpon the 27.
of *Iob*) all the ioy which the godlie
haue in this life, is as a sower grape
gathered out of time. And *Ambrose*
sayth, the children of God, not only in
sorrowe, but in ioy, shed teares, they
reioyce as though they reioyced not.
And they that weep must be as if they
wept not, because (saith *Macarius* in
his

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his 5. Homilie) euen teares are a cōfort
to the righteous. And *Ambrose* again:
to thē that are well affected, weeping
is a great delight, they weep as though
they wept not. Therefore as certaine
heauēly apples haue a sweetish sower-
nes, and some old wines haue a sow-
rish sweetnes: so our sorrow must be
ioyfull, and our ioy sorrowfull: our
ioy must be sorrowful, as whē Christ
wept, there is a sorrowfull ioy: but
Christ wept vpon Palme Sunday,
there is a ioyfull sorrowe. For ioyfull
sorrowe: When the Israelites eate
the Paschall Lambe, there is a ioyfull
sorrowe: but they eate it with sower
hearbes, there is a sorrowful ioy. We
must bee as weeping, and yet alwayes
reioycing: and wee must be as reioy-
cing, and yet alwaies weeping, and
ioyne both together, Weepe not, but
weepe. *Woepe not*: This is a fierie
speech, as when *S. Iohn* sayth, *Reu. 19.*
11. That Christs eyes were as a flame
of

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of fire, that is, subiect now to no weeping: *But weep*, this is a watery speech, as when *David* sayth, I water my couch with my teares: so that if wee could reconcile these two speeches together, wee must reconcile fire and water together. In *Elias* his sacrifice, I. King. 18. 38. there was both fire and water: so that the fire of the Lord consumed and licked vp the water of the Altar. And assuredly, our sorrowfull spirit will be a most acceptable sacrifice to God, as *Elias* his sacrifice was, if we haue both the fire of *Aetna*, & the water of *Nylus*: so that the ardent fire of faith will well nigh consume, and almost burne vp the flowing streame of loue. *Augustine* in his 21. booke *De ciuitate Dei*, cap. 5. writeth, that there is a fountaine in *Epirus*, which not onely putteth foorth torches that are lighten, but also lighteth torches that are put out. *Fulgentius* likewise doth report, that there is an
other

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other fountaine in France with boy-
ling much, casteth vp flames of fire.
The fountaine of teares which is in
our eyes, must bee like to these two
fountaines, as we may see Psal. 39. 2.
and 3. *When my sorrow was stirred,
my heart was hot within me : there is
the torch lightened. And while I was
musing the fire kindled. When my so-
rowe was stirred, there is the first fou-
taine, my heart was hot within me,
there is the torch lightened, and while
I was musing, there is the other foun-
taine, the fire kindled, there is the flame
burning. Whereupon one sayth fit-
ly, Nec fluant oculi, nec siccant : Our
eyes must neither bee drowned, nor
drie : if they want fire, they will bee
drowned : if they want water, they
will be drie. Therefore, weepe not but
weepe : fire and water must goe to-
gether, that our eyes be neither drow-
ned nor drie. And this is the right
moderation which we must keepe in
weeping,*

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weeping, as appeareth in this third part: *Weepe not, but weepe*, both together.

The fourth part followeth, *for me*, not too much for my death, for the death of Christ is the death of death, the death of the diuell, the life of himselfe, and the life of mankind: the reason of all this, is innocencie and righteousness which maketh first, that as the life of Christ is the life of life, so the death of Christ is the death of death. Therefore both before his death he chalengeth and threatneth death, saying, Oh death I will be thy death: and also after his death hee derideth & scorneth death, Oh death thou art a drone, where is now thy sting? Aske death any of you I pray you, and say, death howe hast thou lost thy sting? how hast thou lost thy strength? what is the matter that very children doe now contemne thee, whereas Kings & euen tyrants did before feare thee?

Death

A most excellent Sermon.

Death will answer, that the onely cause of this, is the death of Christ. When a Bee stingeth a dead bodie hee taketh no hurt, nor loseth his sting: but stinging aliue bodie, oftentimes loseth both his sting and his life too: so death stinginge vs had no harme, but kept his sting still, and tooke hart of grace therby: but when Christ the life of vs all had been once stinged, the sting and strength of the diuel was taken cleane away. Oh blessed king and Lord of all, who hast so disarmed death that it can doe vs no harme. Before, death was much like a Bugbagger which they fray childre with, who being masked, iettes it about vp and downe, and makes all the people afraid of him, vntill such time as some one lustie fellowe amongst the rest, steps to him and takes a good staffe & cudgelleth him well fauorably, & puls his vizarde frō his face, & makes him knowne to the whole world:

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world: and then whereas before lustie and tawle men were afraide of him: now euery childe mockes him and laugheth him to scorne, and stand pointing at him. Oh Blessed Christ, who by thy death hast thus dismasked death, Christ was layd in the dust for starke dead, and the diuell trampled vpon him: but hee vpon Easter daie started vp, and like a lyon of the tribe of Iuda, he trampled the souldiers the diuels apes vnder his feete: as apes at the first play with the lyon and the libard, still thinking them to bee asleepe, vntill they trample and treade him vnder their feete. As the Chameleon spying a serpent sitting vnder a tree, getteth vp into the same tree, and letteth downe a fine thread out of his mouth, smaller then the spiders thread with a drop of blood at the bottome, more cleere then any pearle, which falling on the serpent killeth him. So Christ like a Chameleon climeth

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meth vp into the tree of his crosse,
and seeing the diuell that olde serpent
sitting vnder the tree, lets downe a
threade with blood at the bottome
thereof, more cleerer then any pearle,
the least drop whereof straight way
killeth the diuell. Christ standing a-
fore at the tree of his crosse, cloathed
himselſe in a blood red garment, whō
when the diuell saw, he ranne swift-
ly against Christ with his hornes,
Christ perceiued him steppeth aside,
and so the diuell runneth his hornes
into Christ his crosse, and there they
stick fast. A dragon for a time may tri-
umph ouer the Elephant, but at the
last the Elephant bringeth downe the
Dragon with him: so the diuell that
ancient dragon, may for a time bee
doing with Christ, but at the last hee
killeth him. He that felleth a tree vp-
on which the sunne shineth, may wel
cut the tree, but hee cannot hurt the
sunne: He that powreth water vpon

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an iron that is red hotte, may well quench the heate, but cannot hurt the iron: so the diuell could not hurt the sonne of righteousness Christ Iesus: and hot iron is too hard a morsell for the diuell to digest. Those barbarous people called *αἰθεροπόται* which feede onely vpon rawe flesh, especially of men, if they eate a peece of roasted meate, they surfet of it and dye: and so the right *αἰθεροπόται*, the only deuourer of all mankind, death I meane, tasting of Christs flesh, by finding it not to bee rawe but wholesome, and heavenly meate indeed, presently tooke a surfet of it and within three dayes dyed. For euen as when *Iudas* had receiued a sop at Christs hands, anon after, his bowels gushed out: In like sort, death being so saucie as to snatch a sop (as it were) of Christs flesh, and a little bitte of his bodie, was by and by like *Iudas* choaked and strangled with it: and faine to yelde it vp againe,

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gaine, when Christ on Easter day re-
uiued. Death (I wisse) had not been
brought vp so daintilie before, nor v-
sed to such manner of meates, but al-
waies had his pray either with *Me-
thridates* daughters, vpon the poyson
of sinne, or els with *Noahs* crow, vpon
the carrion of corruption. Where-
fore now (saith *Fulgentius*) death did
indeede taste of Christ, but could not
swallow him vp, & digest it. Contra-
riwise, Christ as soone as hee had but
a little taste of death, eftsoone did de-
uoure death, & so the death of Christ
by reason of righteousness, is the death
of death. It is also the death of the di-
uell, as the Apostle sayth, By his death
he did not onely ouercome death, but
him which had the power of death,
that is, the diuell.

Diuers ancient Fathers note that the
Virgin Mary was married, that the di-
uell might be deceiued: for hee knew
well enough that Christ should bee
C borne

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borne of a Virgin : but he neuer suspected that blessed *Mary* was a Virgin, considering she was betrothed to *Ioseph*. Therefore hee did not lye in waite, to destroy the seede of the woman, so as otherwise he would, if he had by a whoore or wite any such thing : so that the birth of Christ did cosen the diuell, but the death of Christ did conquer the diuel, and that much more gloriousslie when the temple of his bodie was vpon the pinnacle of the crosse, then when he himselfe was vpon the pinnacle of the temple : for when he was vpon the temple, his words spake better things then *Salomon* : but when he was vpon the crosse, his blood spake better things then the blood of *Abel*: there his words came frō his lungs out of his mouth, but here his blood came from his hart out of his side, and there hee fought standing lustily to it, and withstanding : so then he would not throwe
downe

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down himself, but here he skirmished, the diuel yeelding & humbling himself to the death of Christ, & there the diuell went vp vnto him vnto the top of an high mountaine, & so (as I may saye) bad him lose at his owne goale: but here Christ himselfe descended into hell, and so spoyled principalities and powers, and slew the great Leuiathan in the very bottome of his owne bottomlesse pit. For the diuell like a greedie rauinous fish, nibbing at the baite of Christs bodie, as *Damasce* speaketh, was pearced through, and twitched vp with the hooke of his deitie. Hence it is that before Christs passion, *Peter* tooke money out of a fishes mouth to pay his tribute: and also after Christ his passion, the Disciples boyled a fish for him to feede vpon: whereby we see that as Christ made a fish paye tribute to *Caesar*, so hee made the diuell also paye tribute to death for him: and that the diuell

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while he wēt about to catch the good fish Iesus Christ, Gods sonne, the Sauiour (as the letters of *ixθuc* seuerally signifie) was himselfe caught, yea also killed by Christ: so that all the while our Sauiour was buried in the graue, the diuell was boyled in hell. Wherefore as it was bootlesse for *Goliath* to brandish his speare against *David*: so it little auailed the diuell, to shake the speare likewise in the hand of the soldier, against the heart of Christ: For as *David* hauing heard *Goliath* prating and talke his pleasure, yet when they came to the poynt, at the first stroke ouerthrewe him: so Christ with the very same speare, which gaue him a little venue in comparison, or but a fillip on the side, which was soone after recured, gaue the diuell soone after a deadly wound in his forehead, which he shall neuer bee able to claw off againe. And again, as *David* hackt off the Giants head with his owne sword:

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sword: so Christ wrested that shaking sword out of the Cherubines hands, and therewith chopt off the serpents head: and so, the death of Christ by reason of righteousness, is the death of the diuell. It is on the other side the life of himselfe. That noble Eunuch riding in his coach, read in *Esay* that Christ was silent before his death, as the lambe before the shearer: He saith not, as a lambe before the butcher, but before the shearer: insinuating, that death did not kill Christ, but sheare him a little. Neither yet had death Christs fleece when he was shorne: for Christ taking to him a sponge full of vineger, *Ioh. 19. 29.* that was full of our sharpe and sower sinnes, did giue vs for it, purple wooll full of bloud, *Hebr. 9. 19.* that is, full of his pure and perfect iustice, and indeede the onely liuerie which Christ our Lord and master giueth to his seruants, is a coate made of purple wooll. The iust (saith

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David) shall flourish like a palme tree : Christ is that true ~~palme~~, that true palme tree, who although he bare al the burdens of sinne in the world vpon his backe, yet then he doth most flourish of all, euen as Camamile the more it is trod vpon, the more it groweth and flourisheth. And as the palme tree hath many weights aboue, & many snakes beneath, and yet may truely say of it selte, *Nec premor, nec perimor* : I am neither by the weights of the bowes ouermuch laden and pressed downe, nor by the snakes below eaten vp, or consumed: So Christ neither by the weight of Gods wrath aboue, is overcharged, nor by the heauines of our sinnes, pressed downe : but like the Swanne, singeth sweetest when his death is neereft. The Prophet *David* sayth, that God giueth his snowe like wooll: but we may turne the sentence and say, that Christ giueth his wooll like snowe. For as snow couereth the ground,

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ground, when it is rugged and deformed, so Christs coate without seame, couereth our sinnes: and though they were as crimson, yet maketh he them white as snow. And as *Gedeons* fleece when it was moyste, the earth was drie, but when it was drie, the earth was moyste, so when Christes fleece was moyste as a greene tree, then were all wee drie like rotten stickes: but when Christ his fleece was drie, (all the blood and water, being wringed out of his pretious side) then were we moystened with his grace; therefore, seeing Christs fleece tell not to deaths lotte when he was thorne, but we haue it, who belecue in him, it followeth, that neither death was the better, nor Christ the worse, but as a lambe is much more nimble and liuelie for shearing, so this shearing of Christ was a kinde of quickning to him, and only a trimming to him, before hee ascended to his father, as *Io-*

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Joseph was trimmed and powled before he went to *Pharaoh*.

When *Adam* slept his side was opened, when Christ died his side was opened: *Adams* side being opened, flesh and bone was taken out, Christs side being opened, water and blood was taken out. Of *Adams* flesh and bone the woman was built, of Christs water & blood the church is built: so the death of Christ is nothing els but the sleepe of *Adam*, for as hee himselfe sayth of the damselfs death, *The damsell is not dead but sleepeth*: so he sayth of his own death, *I layd me downe to sleepe, and rose up againe, for the Lorde sustained mee*. And in another place, when the father saide to his sonne, *Awake my glorie, awake my lute and harpe*? God the Sonne answers to his Father, *I will awake right early*. That vessell, which *Peter* saw in a traunce, which was let downe from heauen vnto the earth,

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earth, and knit to the foure corners,
and had all kind of beasts in it, did be-
token Christ : Christ came downe
from heauen vnto the earth, and his
glory is knit vp by the foure Euange-
lists : and hee hath made Iewes and
Gentiles, yea, all nations one in him-
selfe. Now saith *Cassianus*, it is worth
the marking, which the spirit of God
sayth, Not that the vessell was a great
sheete, but like a great sheete : a sheete
may signifie either sleepe or death, but
neither was *Peters* vessell a sleepe,
though it were like a sheete : neither
was Christs bodie dead, though it
were lapt in a sheete : For wee our
selues cannot so properly bee sayd to
liue in our first birth, as in our second
birth : and Christ his life when hee
lay in the new wombe, in which ne-
uer any other was conceiued, is no-
thing to his life, when hee slept in a
new tombe, in which neuer any o-
ther was buried. Therefore as *Iacob*
trauailing

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trauailing towards Haran, when hee had layde stones vnder his head, and taken a nap by the way after his tedious iourney; so Christ trauailing towards heauen, when hee had slept a little in a stonie sepulchre, which was hewen out of a rocke, liued yet most princely after his painful passion. Tell me, where did *Jonas* liue? in the hatches of the ship, or in the bellic of the whale? in the hatches of the shippe? why? that was nothing, but to liue in the bellic of the whale, when the marriners were in danger vpon the water, *Jonas* was most safe vnder the water: this indeede was somewhat, who euer sawe such a wonder? The waues whereof, one while hoysted vp to the highest clowdes, an other while hurled downe to the neathermost depth: *Jonas* himselfe being all this while in the very gulfe of destruction, and yet not a haire the worse. Christs case was the same: as *Jonas*
was

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was in the bellie of the whale three dayes and three nightes: so, and so long was the sonne of man in the bowels of the earth, yet hee had no more hurt then *Jonas* had. But he liued better vnder the earth, then wee can vpon the earth: and he liued better in death, then we doe in life. Tell mee, where did *Daniel* liue? in the kings court, or in the lyons den? in the Kinges court? why? any man might haue liued there, but to liue in the lyons den, when the mouth of the den was shut, and the mouthes of the lyons open: this indeede was the life of an Angell and no man. What king could euer haue made lyons attende and waite vpon him? yet here you might haue seene *Daniel* sitting in the midst of many hungry lyons, when as the lyons lay downe at his feete couching and crouching before him, and adored their owne pray cast vnto the, which otherwise they would haue

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haue woored, and being beastes, became men in humanitie towards this Saint: seeing men became beastes in crueltie against him. The same reason was in Christ, Christs sepulchre was sealed vp as well as *Daniels* den: and hee sayth also of himselfe in a Psal. *My soule is amongst lyons*: these lyons were the terrours of death, and horror of hell, yet he tooke no more hurt then *Daniel* did, but brake the chaynes into fitters, and the gates of hell into shiuers, and then most gloriouslie triumphed; and so the death of Christ by reason of righteousness is the life of himselfe. It is lastly the life of man: when Christs speare had opened the way of life, which the cherubins sword stopped vp: then sayth he, *This day shalt thou bee with me in paradise*. *Adam* and *Eue* both in one day were expelled out of paradise: Christ and the theefe both in one day were receiued into
paradise,

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paradise, yea both in one houre : for about noone, when the wind blew, Gen. 3. 8. *Adam* and *Eue* were expelled, and so about the sixt houre that is about twelue of the clocke in the day time, Gen. 3. 44. vers. Christ and the theefe were receiued : Christ saying vnto the theefe while hee did draw him vp into paradise, *Osca* 11. 4. *I draw thee with the cordes of man, euen with bands of loue* : but the Septuagints translate the hebrue word *σπασσω* *σπασσω*, that is, with the destruction of a man, as if he shuld say, I do so deerely loue thee, that I am content my selfe to bee destroyed, that thou maist bee saued ; my selfe to die, that thou maist liue. I doe draw thee with the destruction of a man, euen with bands of loue : so that the theefe which saw his own wounds, & death in Christs bodie, did see also Christs sauing health, and life in his owne bodie, as *Alcuinus* noteth vpon the sixt of *John*,
Assumpsit

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Assumpsit vita mortem, ut mors acciperet vitam: when the liuing Lord dyed, then the dying theefe liued. Notably sayth the Prophet *David* in one of his Psalmes: The breath of our nostrilles Christ the Lorde is taken in our finnes, to whom we sayd, Wee shall liue in his shadowe: if Christ bee the breath of our nostrilles, then hee is our life: and againe, If wee liue in his shadow, then we liue in his death, for where there is breath in a shadow, there is life in death.

Now, as the ouershadowing of the Holie ghost was the life of Christ; so the ouershadowing of Christ, is the life of man. And as *Peters* shadowe gaue health to the sicke; so Christs shadowe giueth life to the dead: yea a thousand times rather Christs the *Peters*. *Elias* his spirit was doubled vpon *Elizeus*, because *Elias* being aliue restored some to life: but *Elizeus* (as *Ierome* sayth) being dead, raised vp
one

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one from the dead. *Peters* spirit was doubled vpon Christ, because *Peter* being aliue, was a Phisition vnto the liuing: but Christ (as *Chrysostome* sayth) being dead, was a Phisition to the dead: or rather indeede in this cōparifon there is no comparison: but as *Peters* spirit was a shadowe to Christ his spirit, so *Peters* shadowe was nothing to Christs death. *Arnobius* vpo these words, *Despise not the worke of thine owne hands*, writeth thus: We are the worke of thy hands, seeing we are thy workmanship. Now, because the work of thy hands, was destroyed by the worke of our hands, therefore were thy hands nayled to the crosse for our sins, that those hands of thine might repaire the workes of thy hāds by the tree of the crosse, which was destroyed by the tree of concupiscēce: thus farre he. Whereby we may gather, that the fruit of the tree of knowledge of good and euill, is euill, that is death:

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death: but the fruite of the tree of the
crosse of Christ is life euerlasting.
And therefore as honey being found
in a dead lyon, the death of the lyon
was the sustenance of *Sampson*: so
Christi fel, nostrum mel: Christs gall
is our honey: and the bitter death of
Christ by reason of righteousness, is
the sweete life of mankinde. When
Ezechias was sicke, the Sunne went
backwards: but that going backwards
of the Sun, was no hurt to *Ezechias*:
for thereby he had 15. yeares added
to his life: So the sunne of righteous-
nes, his going backwards was the bet-
ter for vs, though he was debased for
vs. *Thou madest him lower then the
angels, as David saith: there the sunne
of righteousness is lower ten degrees
then the angels, for our sakes. And in
another place: What is man that thou
art so mindfull of him, or the sonne of
man that thou so regardest him? There
he is ten degrees inferiour to man. A
liue*

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liue dogge is better then a dead lyon:
there he is ten degrees lower then the
wormes. *Plinie* reporteth that there
was a Diall set vp in *Campus Mar-*
tius, which was to continue 30. yeres,
wherby they might know the course
of the Sunne: yet (as he reporteth) it
did not agree with the Sunne for the
space of all those thirtie yeares. In the
death of Christ we might haue seene
such a Dial, the Sunne did not alwaies
agree with the Dial: the better for vs.
Christ is that tender Pellican, who by
wounding his owne breast, doth re-
store his owne to life againe by his
bloud. I came (sayth Christ) that men
might haue life, and that they might
haue life more abundantly. What is
that more abundantly? but only this,
that wee haue more life in the death
of Christ, then euer wee lost in the
death of *Adam*. *O felix culpa que ta-*
lem meruit redemptorem: Happie *A-*
dam (sayth *Gregorie*) that euer he sin-

D

ned,

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ned, because that we by his sinne, haue grace superabounding. As *Peters* spirit was but a shadowe to Christs spirit, so *Peters* death was but a shadow to Christs death : And as the death of a lyon was the life of *Sampson*, so the death of Christ is the life of man. Thus you see that the death of Christ is the death of death, the death of the diuell, the life of himselfe, and the life of man : and therefore he sayth in this fourth parte, *Not too much for my death : For me.*

Now the fift part followeth : *For your selues* : Not too little for your owne life : for the life of man is the life of death , the life of the diuell, the death of himselfe, the death of Christ: the reason of all this is iniquitie and sinne, which euen in Christes deare friends (sayth *Bernard*) is cast downe, but not cast out. Therefore though sinne cannot reigne in vs, yet it will alwaies dwell in vs : for it is so bred

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bred in our bones, that vntil our bones
bee with *Iosephs* bones carried out of
Egypt, that is, out of the world, sinne
cannot bee carried out of our bones.
One recordeth that the Romanes got
such a victorie ouer *Chosroes*, that he
made a law that neuer after any King
of Persia should euer warre against
the Romanes. Wee cannot possiblie
subdue sinne in such sort, but doe we
what wee can doe, sinne will alwaies
be a Iebusite, a borderer, yea a traytor,
rebelling against the spirit: which ma-
keth the life of man to be (as *Chryso-*
stome sayth) a debt as it were owing,
and due to death. For the diuell is the
father of sinne, and sinne is the mother
of death. Hereupon *S. Iames* sayth:
Sinne when it is finished, traueilling
with childbirth (as I may say) bring-
eth forth death: For euen as a man
commeth into a house by a gate, so
death came into the world by sinne.
The corruption of our flesh did not

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make our soules sinfull, but the sinne of our soule made the flesh corruptible. Whereupon *Lactantius* calleth sinne, *Pabulum mortis*, the reliefe or the foode of death. As a fire goeth out when al the fuell is spent, but burneth as long as that lasteth : so death dyeth when sinne ceaseth : but where sinne aboundeth, there death rageth. The Prophet *Abacucke* sinning not, death was so farre from him, that he was able to flye without wings : but King *Aſa* sinning, death was so neere to him, that hee was not able to stand vpon his feet. Nay, you may see this in one and the selfe same man, *Moses*, who sinning not, death could not meere with him in the bottome of the red sea : but sinning, death did seaze vpon him in the top of Mount Nebo : so that the life of man, by reason of sinne, is the life of death. It is also the life of the diuel. As one saith: *Tot crimina, tot demonia*: euery man hath

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hath as many diuels in him, as he hath euils, euey sinne being sufficient to maintaine a diuell. The godly finding no ioy on earth, haue their conuersation in heauen: but Sathan finding no ioy in hell, hath his conuersation on earth. So that the earth is a hell vnto vs, but a heauen to him. Here he hath his liuing, as it was sayd in the beginning, *Thou shalt eate the dust of the earth, all the daies of thy life.* This dust (sayth *Macarius*) is the diuels diet. And therefore as a scalde curre watcheth for a bone, so he goeth about daily seeking whom he may deuour, & waiteth continually vntill the godly shake off the dust of their feete, that is, shaketh off some sinne which they haue gotten by walking in the world, that then he may lick it vp. It is meate and drinke to him to see vs sinne: he loues alife to see vs sinne, euen as cursed *Cham* did to see *Noahs* nakednes. And as flyes are alwaies flying a-

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bout a fore place, and the oxe wil eate the best grasse he can get: so the diuel is as busie as he can to haue his pleasure vpon the best. So sayth *Theophylact*, It is euen a sport or a pleasure to Sathan, which is a fore or a paine to man, especially if he be a godly man: for the good Angels reioyce most when one that is a sinner repenteth: but euill Angels reioyce most when one that is a penitent sinneth. If the diuel cannot keepe a man from liuing long, then he will hinder him from liuing well. *Aut impetrat morte, aut impetit mores*, sayth *Leo*: If he cannot kill a man, he will corrupt him. And indeede hee taketh more pleasure in corrupting one godly man, then in killing an hundred wicked. He was more delighted when *Dauid* slew *Vrias*, then when *Saul* killed himselfe: when *Peter* denied Christ, then when *Iudas* betrayed him: so that the life of man, by reason of sinne, is the life of
the

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the diuell. It is on the other side, the death of himselte. *Oh miserable man that I am, who shall deliuer me from this bodie of death?* The life of the godly is a very bodie of death: but there death is only a shadow of death.

Thales, being demanded what difference there is betweene life and death, sayd, they are all one: then being asked againe, if he had not rather die then liue: no sayth he, for they are all one: but *Hierome* sayth excellētly, they are not all one, *Aliud est viuere moriturnus, aliud mori victurus*: It is one thing to liue in cōtinuall dāger of death, an other thing to dye in continuall hope of life. Therefore, Eccle. 7.3. it is sayd, that the day of death is better then the day of birth, for when wee are borne, wee are mortall: but when we are dead, we are immortall: and wee are alieue in the wombe, to dye in the world, but are dead in the graue, to liue in heauen. Hence it is,

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that the wicked are merrie at their birth day, as *Pharaoh* made a feast at his birth day, Gen. 40. 20. when his chiefe butler was hanged: and *Herod* likewise made a feast at his birth day, Matth. 14. 16. when *Iohn Baptist* was beheaded: but they are sorie at their dying day, as *Iudas* was sorie when he went about to hang himself, and *Caine* was afraide that euery one that met him in the streetes would haue killed him. Contrariwise, the godly are sorie at their birth day, as *Iob* was, Iob 3. vers. 3. *Let the day perish wherein I was borne: and Ieremy* sayth, Ierem. 20. 14. *Let not the day wherein my mother bare me be blessed: but they are merie at their dying day as Simeon was, Lord now lettest thou thy servant depart in peace: and Paul* sayth, *I desire to be dissolued, and to be with Christ.* For wheras there be two wayes, the one hauing in it first a transitorie death, then an eternall life: the wicked

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wicked chuse rather to liue for a time, though they dye for it eternally hereafter: but the godly chuse to haue their life hid with Christ here, that they may liue with Christ eternally hereafter: therefore, the wicked neuer thinke of death, but the godly thinke of nothing else. As *Alexander* the Monarke of the world, had all other things saue onely a sepulchre to burie him in when hee was dead, hee neuer thought of it: But *Abraham* the heire of the world, had no other proper possession, but onely a fiede which hee buried his dead in, hee thought of nothing els. We read that *Daniel* strowed ashes in the Temple, to descry the footsteps of *Baals* priests which did eate vp their meate: so did *Abraham*, he strowed ashes in memory of death, saying: *I will speake vnto my Lorde though I bee but dust and ashes: that so continually seeing and marking the footsteps of death,*
how

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how it doth dayly eate and consume their bodies, they may bee alwaies prepared for it. Our first father made himselfe clothes of figge leaues, but God misliking that, gaue him garments of skinne, Gene. 3. 21. Therefore Christ in the Gospell cursed the figgetree, which did leaue only leaues to couer our sinne, but commended the *Baptist*, who did were skinne to discouer our mortalitie: For not onely as *Augustine* sayth, *Vita morbus*, our whole life is a disease: but also as *Bernard* sayth, *Vita mors*, The life of man by reason of sinne is the death of himselfe. It is lastly the death of Christ: when Christ was crucified, at first he was (as the Prophet sayth) broken for our sinnes, according to that of *Tertullian*, Sinne it was that brought the Son of God to his death, the Iewes were only instruments and accessaries to it; sinne was the principall: they cried, crucifie him in *Pi-*
lates

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lates court: but our finnes cried, crucifie him in the court of heaue. Now as the death of Christ is sufficient to saue the wicked, so the finnes of the wicked were not sufficient to condemne Christ. But the scripture saith of them which either are not, or at most would but seeme to bee godly, they say they knowe GGD, but by their works they deny him, and *Saul*, *Saul*, why persecutest thou me? And they crucifie vnto themselues againe the Sonne of God, therefore our sins did at the first crucifie Christ: and now also the wicked which are not of his bodie, but wee which are his members, we I say do yet oftentimes by our finnes crucifie Christ with the Iewes. Yea, I will say more if you will heare mee, wee crucifie Christ farre more cruelly then the Iewes did, then his bodie was lassible and mortall, nowe it is glorified and immortall. They knewe not what
they

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they did, we know well enough: they pearced him with a speare, we pearce him with reproches: they buried him in the earth, we burie him in obliuion. Wherefore, let euery one as soone as hee is tempted to any sinne, thinke straightwaye that hee seeth Christ comming towardes him, wrapt vp in white linnen clothes, as he was buried, with a kercher round about his head, crying after a gastly and fearefull manner: Beware, take heed what you doe: detest sinne, abhorre sinne, fie vpon it, a shame light on it, it did once most vilely and villanously murder me: But now seeing my wounds are whole, doe not I beseech you, do not rub and reuiue them againe with your sinnes, to make them bleede afresh. Now, seeing that the scepter of the kingdome of heauen is put into my hands, doe not offer me againe a reede to mocke me. Now seeing my head is crowned with pure golde of eternall

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eternall glorie, doe not set a crowne
of thornes vpon it againe : Now see-
ing that I am installed on the right
hande of the throne of maiestie, doe
not pull mee out of my throne, and
throwe me into the graue againe, and
with your sinnes seale a mighty stone
vpon me to presse me, and keepe me
downe in death. This I assure you
will be a forcible meanes to afray and
terrifie vs from sinnes, if we consider
that the life of man by reason of sinne
is the death of Christ : and therefore
hee sayth in this fifth parte, *Not too
little for your owne life, For your
selues.*

The sixt part is next, which noteth,
seeing both the excesse and the want
is to bee eschewed, therefore the true
meane which we must keep between
Christ and our selues, consisteth in a
certaine qualification of these two
extremities, *For me : For your selues,*
both together. Weepe not too much
(ajyth

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(sayth he) for my death, which is the death of death: weepe not too little for your owne life, which is the life of death: not too much for my death, which is the death of the diuell: not too little for your owne life, which is the life of the diuell. Not too much for my death, which is my life: not too little for your owne life, which is your death: not too much for my death, which is the life of man: not too little for your owne life, which is the death of Christ. Saint *Paul* exhorteth the *Corinthis* to approue themselves by honour and dishonour: first by honour, then by dishonour: teaching thereby, that dishonorable honour is better then honorable dishonour. Yet to keepe a meane in this matter, that we must as well count it our honour sometimes to bee dishonoured with Christ, as a dishonour to bee alwaies honored without Christ. Even so sayth our Saviour here, *For me, for*
your

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your selues. First, *for me*, then *for your selues*: teaching therby that to reioyce for Christ, is better then to weep for our selues, yet to keepe a meane betweene both, that wee must as well sometimes descend out of Christ, as our selues to weep: as alwaies ascend out of our selues, into Christ to reioyce. For the Apostle sayth, *Reioyce with them that reioyce*, so, *weepe with them that weepe*: If my friend be alwaies sorrowfull, and neuer ioyfull, he hath no pleasure by me: if he bee alwaies ioyfull, and neuer sorrowfull, I haue no proote of him, but hee is my dearest friend most delighted in me, most approued by me, which taketh such part as I doe, sometimes reioycing, and sometimes weeping, reioycing when I reioyce, and weeping when I weep: the like is to be seene in this place, *For me, for your selues.* If a Christian alwaies thinketh of his owne miserie, & neuer of Christs mercie,

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mercie, he will despaire: if he alwaies thinketh of Christs mercie, & neuer of his owne miserie, he wil presume: but he is the best christiā, so high that he cannot despaire, and so low that he cannot presume, who inclines aswell to the one, as to the other, sometimes reioycing, and sometimes weeping: reioycing for Christ, and weeping for himselfe. Therefore as in a balance, if there bee any oddes in the scales, we take out of that which is in the heauier, and put it to that which is in the lighter, vntill there be no difference betweene them: so here wee must weigh these matters well, that we may bee iust weight, neither too heauie for our owne miserie, nor too light for Gods mercie. *Dauid sayth, Hide me O Lord vnder the shadowe of thy wings: not vnder the shadowe of thy wing, but of thy wings: of thy right wing of mercie by loue, and the left wing of thy iudgement by feare.*

As

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As God hath two wings, the one of mercie, the other of iustice: so wee must haue two wings, one of ioye for God, and the other of despaire for our selues. And as the Quaile flying ouer the sea, seeing her selfe not able to hold out, spreadeth out her wings & falleth into the sea, and layeth one of her wings vpon the water, and listeth vp the other wing vnto heauē: so we must flye with the wings of ioy, from ioy in GOD, with the wings of despaire, vnto despaire in our selues. Lest we should presume, we must go backwards, for feare: and yet lest we should despayre, wee must goe forwards towards God with loue. As God doth couer vs with his two wings, the one of iustice, the other of loue: so wee must couer GOD with our two wings, the one of feare, the other of ioy. We must iumpe forwards vnto God, and backwards againe vnto our selues, which is *Iobs* crosse leape. The

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sinne

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sinne of man is the death of life. *For me*, (sayth he) I am the death of death: therefore despayre not. *For your selues*, you are the life of death: therefore presume not. *For me*: I am the death of the diuell, therefore despayre not: *For your selues*, you are the life of the diuell, therefore presume not: *For me*, I am the life of my selfe, therefore despayre not: *For your selues*, you are the death of your selues, therefore presume not: *For mee*, I am the life of man, therefore despayre not: *For your selues*, you are the death of Christ, therefore presume not: *For me* (sayth he) death is onely dead, and not aliue: dead in me, and not aliue in you: *For your selues*, death is both dead and aliue; dead in me, aliue in you. *For me*, I am onely aliue, and not dead; aliue in my selfe, and not dead in you: *For me*, you are onely aliue, and not dead; aliue in me, & not dead in your selues: *For your selues*, you are both aliue

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aliue and dead; aliue in me, and dead
in your selues. The worst foes that
we haue, are the diuell and death: the
best friends wee can haue, are Christ
and our selues: the death of Christ
killeth those foes, & quickeneth those
friends: the life of man quickeneth
those foes, and killeth those friends.
It is much that the death of Christ
killeth death, more that it killeth the
diuell, most of all that it killeth him-
selfe, more then al that it killeth Christ.
Wherefore wee must not loose any
one of these weights: but when wee
weigh the reasons why wee must
weepe for our selues, we shall finde as
great cause of ioy in God, great cause
of sorrowe in our selues, farre greater
cause of ioy in Christ, greater cause of
sorrowe in our selues, farre greatest
cause of ioy in Christ, greatest cause
of sorow in our selues: for that which
is more then all to make vs ioyfull in
Christ, that is more then all to make

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vs sorrowfull in our selues. The righteousness of Christ is the death of death, great cause of ioy in Christ. *Debora* reioyced when *Barake* put *Sisera* to flight: haue not we as great cause to reioyce, seeing that Christ hath put death to flight? The sinne of man is the life of death, a great cause of sorrowe in our selues. If *Anna* wept for her barrennes, haue not wee as great cause to weepe, seeing we can conceaue nothing but sorrowe, and bring forth iniquitie vnto death? The righteousness of Christ is the death of the diuel, great cause of ioy in Christ. If *Iudith* reioyced when she cut off the head of *Holofernes*, haue not wee greater cause to reioyce, seeing Christ hath cut off the head of the diuell? The sinne of man is the life of the diuell, greater cause of sorrowe in our selues. If *Thamar* wept being defloured by her brother, haue not we greater cause to weepe, committing daily
spirituall

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spirituall adulterie with the diuell?
The righteousness of Christ is the life
of himselfe, greatest cause of ioye in
Christ. If *Sarah* laughed when shee
should haue a quick child in her dead
wombe, is not this the greatest cause
of laughter that cā be to vs, that Christ
liued in death, and could not see cor-
ruption in the graue? The sinne of
man is the death of himselfe; greatest
cause of sorrowe in himselfe. If *Agar*
wept being pulled out of *Abrahams*
house; is not this the greatest cause of
weeping that can be vnto vs, that we
are here pilgrimes, and strangers from
our fathers house in heauen? The
righteousnes of Christ is the life of
man; this is more then all, to make vs
ioyfull in Christ. If *Queene Hester*
did reioyce, (as *Queene Elizabeth*
doth at this day, whom God long
saue and preferue) because she deliue-
red her people from thraldome, and
destructiō; can any thing in the world

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then make vs more ioyfull, then this, that we being cursed in our selues, are blessed in Christ; being embased in our selues, are exalted in Christ; being condemned in our selues, are iustified in Christ; being dead in our selues, are aliue in Christ. The sinne of man is the death of Christ: this is more then all, to make vs sorrowfull in our selues. If the Virgine *Mary* wept so sore for the death of her son *Iesus*, as if her soule had been pearced thorowe with a sword, (as *Simeon* speaketh) can any thing in the world then make vs more sorrowfull then this, that Christ being blessed in himselfe, was cursed for vs; being exalted in himselfe, was abased for vs; being iustified in himselfe, was condemned for vs; being aliue in himselfe, was dead for vs. Oh deare brother, if thou bee sorrowfull at any time, remember what Christ hath done for thee, and thou wilt soone bee glad: if thou bee
ioyfull

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ioysfull at any time, remember what thou hast done against Christ, & thou wilt soone be sorrowfull: so shall we neuer suffer shipwrack of faith, either by too much sorow, as *Eſau* did, who sought the blessing with teares, weeping for himselfe, not reioycing in Christ: or els by too much ioye, as *Herod* did, who heard *Iohn* gladlie, reioycing for Christ, not weeping for himselfe. But as a ship, being neither too heauily burdened, nor too lightly ballasted, feareth neither windes nor waues, but saileth safely to the hauen: so wee being neither too heauie for our selues, nor too light for Christ, but reioycing *For me, for your selues*, both together, shall neither bee drowned in the waues of desperation, nor puffed vp with the windes of presumption: but we shall liue safelie in the Arke of *Noah* vpon the sea of this world, vntill we arriue at the hauen of all happines in heauen. And this is the

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then make vs more ioyfull, then this, that we being cursed in our selues, are blessed in Christ; being embased in our selues, are exalted in Christ; being condemned in our selues, are iustified in Christ; being dead in our selues, are aliue in Christ. The sinne of man is the death of Christ: this is more then all, to make vs sorrowfull in our selues. If the Virgine *Mary* wept so sore for the death of her son *Iesus*, as if her soule had been pearced thorowe with a sword, (as *Simeon* speaketh) can any thing in the world then make vs more sorrowfull then this, that Christ being blessed in himselfe, was cursed for vs; being exalted in himselfe, was abased for vs; being iustified in himselfe, was condemned for vs; being aliue in himselfe, was dead for vs. Oh deare brother, if thou bee sorrowfull at any time, remember what Christ hath done for thee, and thou wilt soone bee glad: if thou bee
ioyfull

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right moderation which wee must keepe betweene Christ & our selues, as appeareth in this sixt part, *For me, for your selues*, both together.

The seventh part followeth, *Weepe not for me*, wherein wee must consider three things: that is, three vertues that were in Christ: First, his wisdom, *Weepe not*: secondly, his benignitie, *Not you*: thirdly, his magnanimitie, *Not for me*. Wisdom in his instruction appeareth, in that he teacheth vs how we should bee affected towards the dead: for if wee must not weepe inordinately for the death of Christ, then wee must not trouble our selues greatly for the death of any Christian. Indeed wee may weepe for the wicked, not onely when they are dead, but euen when they are aliue: but wee must reioyce for the godly, not onely when they are aliue, but when they are dead: and why? because the wicked being aliue are

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are dead: but the godly being dead,
are aliue. Therefore *David* when his
sonne *Absolon* dyed, whom he knew
to bee a wicked man, wept for him,
saying, *Absolon my sonne, O my sonne*
Absolon, would to God I had dyed
for thee? but when his young sonne
dyed, whom he knew to be an inno-
cent, he was well apaid, and rose from
the ground, and anoynted his face,
and sayd, *I shall goe to him, he cannot*
returne to me: wherby he warranteth
that of *Fulgentius*, who sayth, that the
godly deceased are not *amissi*, but
pramissi, not lost for euer, but left for
a time: not gone away frō vs, but sēt to
God before vs. For if it be true which
Ignatius sayth, that life without
Christ is death: then this is true also,
that death which is in Christ, is life:
and what need we then weare blacke
mourning clothes in signe of sorrow,
seeing they weare long white robes
in token of triumph? The Athenians
had

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had a lawe giuen them by *Solon*, which did forbid mourning & weeping at funerals, sayth *Chrysostme*: it befeemeth vs rather to reioyce then to weepe for the departure of the righteous: and *Ierome* sayth, we may weepe for them, because they are not with vs, but wee must not weepe for them, because they are with God: For *Isidorus* sayth, *Charitas plorare iubet, sed pietas lugere vetat*: Though loue commands vs, yet faith forbids vs to weepe for the dead: therefore *Paulinus* sayth, *Salua fide*, though wee may notwithstanding our faith, performe al dueties of loue, yet wee must first notwithstanding our loue, enioy the comforts of faith. So if we shed some few teares which runne softly like the waters of Silo: no force sayth *Ambrose*, they will not bewray in vs any want of faith, but onely testifie abundance of loue: thus and no otherwise did *Abraham* weepe

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weepe for *Sarah* his wife, *Rebecca* for
Debora her nurse, *Berseba* for *Vrias*
her huskand, Christ for *Lazarus* his
friend. *Augustine* sayth, that Christ
hanging vpon the crosse, taught vs a
many of excellent lessons, and one a-
mongst the rest was, how wee should
behaue our selues towardes our bre-
thren that are departed out of this life:
and it is amplified out of the He-
brues, and also shewed by the Ro-
manes, and the Ephesians, and decla-
red out of *Elias*, that the dead must
not bee carried to the graue with
mourning, but with singing; & here-
in wonderfull wisdom he sheweth
how sparing we ought to be in wee-
ping for the death of our godly friēds,
considering their good happe, and
our good hope. In that hee sayth,
Weepe not for me: 2. his benignitie,
not you: All his intollerable troubles
nothing troubled him so much as
that his friends were troubled for his
troubles:

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troubles : and yet (as it should seeme)
they had great reason thus to be grie-
ued. All the people wept for *Moyse*'s
death, all Egypt for *Iosephs* death, all
Israel for *Iosias* death, all the Church
for *Steuens* death : but a million of
*Moyse*s, of *Iosephs*, of *Iosias*, of *Ste-*
uens are not comparable to Christ.
The women of Troy lamented the
death of worthy *Hector*, making this
the foote of their dolefull dittie, *He-*
ctora flemus : howe much more then
might these women of Ierusalem la-
ment the death of their captaine Christ.
All the widdowes lamented the death
of *Dorcas*, because in her life time
she had made the such fine clothes &
garments : and had not these women
then farre greater cause to lament the
death of Christ, who made euery one
of them a wedding garment, where-
in hee did marrie them to himselfe?
Ye daughters of Israell (sayth *Dauid*)
weepe for *Saul*, who hath clothed
you

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me) you with scarlet: how much more
grie- then ought these daughters of Ieru-
oyfes salem, to weepe for Christ, who clo-
n, all thed euery one of them with the roy-
urch all robe of righteousness? yea and gaue
n of his owne deare selfe for them, that
Ste- they might put on the Lord Iesus.
rist. When Christ was borne, the night
the was turned into day, as it was prophe-
this cied, Psal. 139. 12. *Then shall the night*
He- *shine as the day.* But when Christ was
then crucified, the day was turned into
n la- night, as it was prophecied, Amos 8. 7
rist? *Then shall the sun goe downe at noone*
eath day. The sunne therefore wept for
ime Christ. As *Hamons* face was couered
es & when he was condemned to dye; so
men the sunnes face was couered, when
t the Christ was condemned to dye. The
one temple also wept for Christ. As *Da-*
ere- uid rent his garment, when he heard
elfe? of *Ionathans* death; so the temple rent
uid) his vayle, when it heard of Christs
thed death. The graues likewise wept for
you Christ:

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Christ: as the King of Niniue threw vp dust vpon his head when the citie was appoynted to dye; so the graues threw vp dust vpon their heads, whē Christ was appoynted to dye. Lastly, the stones wept for Christ: as *Iob* cut off his haire when hee heard of his childrens death; so the stones were cut in peeces and cloue asunder when they heard of Christs death. An asse carrying Christ to Ierusalē, the children cryed *Hosanna*: Christ carrying his crosse out of Ierusalem, the womē cryed *Halalulah*: so if these children had held their peace, and not sung, the very stones would haue sung out the praises of Christ: If these women had held their peace, and not cried, the very stones would haue cried for the death of Christ: or rather indeede, as soone as euer these women left crying, because Christ bad them, the stones straight waies fell a crying before Christ bad them. And what hart
of

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of man could then haue retrayned
frō weeping, though it had bin harder
then any stone, seeing the hard stones
before his eyes, dissolued and distil-
led into teares? Yet behold the lo-
uing kindnes of Christ, Christ dyed
not for the stones, not for the temple,
nor for the graues; but for vs men and
for our sinnes he dyed: yet he suffe-
reth those dead and senceles creatures
to weepe, and to haue a liuely feeling
of his death, though they had no be-
nefit of his death: But being content
himselſe to shed his own heart bloud
for vs, yet will not suffer vs in recom-
pence, to shed so much as one little
teare for him, in that he sayth, *Weepe
not for me.* Thirdly and lastly, his
magnanimitie, in that he sayth, *Not
for me,* appeared in that, holding now
in his hand, the cup of trembling, and
being readie to drinke of the verie
dregges of it, yet neither his hand, nor
his heart trembled.

Ennius

A most excellent Sermon.

Ennius the poet could say, *Nemo me lachrymis decoret, nec funera fletu*, Let no man weep for my death: and Saint *Laurence* the Martyr, (as *Prudentius* testifieth) sayth, *Definite discessu meo fletus aolenter fundere*, Do not weepe for my departure: but as *Ennius*, or any other Pagan, could neuer come neere Christians in true magnanimitie, so Saint *Laurence* or any christian could neuer come neere Christ. *Paul* of any I heard of, cometh neereft him going towards Ierusalem: what doe ye (sayth he) weeping and breaking my heart? for I am readie not onely to bee bound, but to dye for the name of the Lorde Iesus Christ. Euen so sayth Christ here, or rather indeede not so, but a thousand times more couragiously: going out of Ierusalem, what doe you (sayth he) weeping and breaking my heart? for I am readie not to bee bound, but to dye for the saluation of man. Hee
knewe

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knewe well enough that his passion would be a new kind of transfiguration vnto him, for at his transfiguration, hee was accompanied with his Disciples, *Peter, Iames, and Iohn*: but at his passion *Peter* denied him, *Iames* and *Iohn* forsooke him: there he was vpon mount Tabor, which smelled sweetly of hearbes and flowers: but here hee was vpon mount Caluarie, which smelled lothsomely of bones and dead mens sculles: and there his face did shine as the sunne, but here his face was buffeted and spit vpon: & then his garments were white as the light; but here his garments were parted, and hee himselfe whipped starke naked: and there he was between two famous Prophets, *Moses* and *Elias*: but here hee was betweene two theeues, the one on his right hand, the other vpon his left: and there his Father spake ioyfully to him from heauen, *This is my beloved*

F ued

A most excellent Sermon.

ued for me: but here hee schriched lamentably vnto his Father from the crosse, *My God, my G O D, why hast thou forsaken mee?* Yet beholde the magnanimitie of Christ, Christ knew well enough before hande of this whole passion prepared for him, whē as hee was not transfigured as before, bt disgraced so as neuer was any man, yet nothing could moue him. Oh worthy resolution, the like whereof was neuer hearde of before! This fearefulnes of his Disciples, this noy-somenes of the place, the buffets, the nakednes, those theeues, those schriches, could not a whit daunt his heroycal hart: but euen as a noble chāpion, hauing alreadie had a legge and an arme flasht off, when all the stage in admiration of his valoure and man-hoode, cries, *saue the man, saue the man*: yet puts out himselfe, and standing vpon one leg, and striking with one arme, fighteth still as stoutly as if he

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he had not beene hurt at all: so Christ hauing beene scourged and scorned alreadie, when the whole centre of heauen and earth wept for him: yea, when the powers aboue the heauens came downe, and the dead vnder the the earth, rose vp to moane and pittie him: onely hee himselte would aske no fauour of others, nor shew fauour to himselte, but was very angrie with them, that gaue him such counsell.

And though all the Saintes in heauen and earth, did bleede at the very heart, in a manner, euen as much as hee himselte did being vpon the crosse, to see so good a man to be despised: yet nothing would stay him, but still he went on forward as pleasantly and cheerefully, as to any banquet or feast, to that most ruthfull and dreadfull death. Thus you see in this seuenth part: the wisdom, the benignitie, & magnanimitie of Christ, in that he sayth, *Weepe not for me.*

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The eight parte, which is the last, now onely remaineth. *But weepe for your selues*: wherein we must consider likewise three vertues that ought to be in vs: First, deuotion: secondly, compunction: thirdly, compassion. First, deuotion in weeping for this life: secondly, compunction in weeping at the heart: thirdly, compassion in weeping for our owne life: First, for deuotion. A man may be sayd to be deuout in prayer, to be deuout in speaking, & to be deuout in meditating, deuout in thanksgiuing: but we vnderstād that deuotiō which causeth vs to breake forth into teares, and in weeping for our selues, we must be deuout: wee must perswade our selues, that we are out of our own cōtry, & that the heauē which we possesse not yet, is the cōtrie which we shuld desire. If Christ wisshē of Ierusalē here, to weep for themselves, and did himselfe elsewhere weepe for Ierusalem, laying:

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saying: *Oh Ierusalē, Ierusalē, how oft would I, &c. but you would not: how much more the ought we to weep for this life? They of Ierusalē which were caried captiue into Babylon, endured threescore and tenne yeares: nowe iust so long lasteth our life, as the Psalmist sayth. And so by this account, our whole life is nothing else but the captiuitie of Babylon: therefore wee may well say, By the waters of Babylon we sate downe and wept, when we remembered thee Oh Sion: and Psalm.*

42. My teares haue been my meate day and night, while they sayd to me, where is nowe thy GOD? And in another place, Voe is me that I am constrained to dwell with Mesech, & to haue my habitation among the tents of Kedar. Ierusalem was once finally sackt by Titus and Vespasian, whereas besides, an infinite number that were otherwise spoyled, ten hundred thousand men, tenne hundred thousande

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men I say, were flaine downe altogether, (as *Iosephus* a Greeke writer, *Egesippus* an Hebrue writer testifieth. But that which happened once to the, happeneth dayly to vs: wee dye dayly, our whole life is nothing else but such a spoyle and sackage: & among all the miseries of this life, nothing is more miserable then this life it selfe? So that the onely happines wee can haue in this life, is a true and a godly bewayling of our unhappines: which made our Sauour say, *Voe be vnto you which laugh now, for you shal weep: but on the other side, Blessed are they that mourne, for they shal bee comforted*: Therefore *Iob* desired God to spare him a little, and let him liue a while longer. Wherefore? that hee might laugh, and that hee might bee merrie? No sayth he, but *Vt plangam delorem meū*: that I might weepe for my wo & grief: he thought, that a mā could not haue time enough in this life,

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life, though it were neuer so long, to lament & rue the miseries of this life, though it were neuer so short. For as it is, Rom. 8.22. If euery creature do sigh and groane in it selfe: if the verie earth which wee haue vnder our feete doe mourne and pine away for sorow, for the heauie burden of our sins, wherewith it is almost weakened and prest down to hel; how much more ought we, hauing the first fruits of the spirit, to haue true deuotion in weeping, for this life, according to this, *But weepe for your selues.* Secondly, compunctiō, *λαοις, of λαοις, frango*: as if he should haue sayd, *Scindatur vena cordis*: Breake your hearts for sorrowe. And this is the cause why *Dauid* sayth, *I haue rored for the very disquietnes of my hart.* And therefore followes *Pauls* conuersion of the Christians in the Acts of the Apostles, who cryed out in the vehemencie of their spirits, *Men and brethren, what shall we doe?* And

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this compunctiō in weeping at the heart, is commaunded, Psalm. 4. 5. For whereas wee commonly reade it, *In your chambers and be still*, or bee still in your chambers : the *Septuagints* expōūd it, Haue compunctiō in your chambers: whereby they signifie to be pricked to the quicke, vntill the bloud followe againe : and by chambers, in that place, our hearts is ment. As, *When thou prayest, enter into thy chamber* : that is, into the silence and secrecie of thy heart : for that hauing compunctiō in your chambers, is as much as if he should haue sayd, bleed inwardly at the heart. Our teares must not be Crocodiles teares: for as there is praying from the teeth outward, so there is weeping from the cyes outward: as *Bernard* saith, We must be let bloud, and haue a veine opened with the launce of compunctiō. And this veine (sayth *Fulgentius*) must not be *corporis*, sed *cordis* : must not bee the liuer veine,

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veine, or any such like, but the heart
veine onely. Whereupon (sayth *Da-*
uid) *My heart droppeth*, Psal. 129. 28.
Not that his heart dropped indeede,
but because the teares which he shed,
were not drops of water, such as may
bee easily forced, comming from the
eyes, but drops of bloud, such as christ
did sweate, issuing from the heart.
These indeede are true teares (sayth
Austin) which are the bloud of a
wounded heart: So that the heart must
first be rent, and deeply wounded, be-
fore the eye can weepe. But if once
our sinnes fall vpon vs like theeues,
and wound vs at the heart, and leaue
vs halfe dead, and make vs powre out
the bloud of true teares, then by & by
will Christ powre in the wine and
oyle of gladnesse. For sayth *Ierome*,
speaking of this compunction, *Vngit,*
non pungit: These wounds doe not
hurt vs, but heale vs. Which we may
see in *S. Paul*, so long as his heart was
hardened,

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hardened, & seared with an hot iron, he playd the wild colt, (as I may say) without any grieve or remorse, kicking against the prickles: but when it pleased God to take out of his breast that stonie heart (as the Prophet speaketh) and to giue him an heart of flesh for it, the only one pricke of the flesh, the sting of concupiscence, was sufficient alone to tame him, and humble him, and rule him aright. For euen as a bladder, if it be pricked, all the wind voyds out of it: so *Paul* his heart being pricked, and bleeding continually for his sinnes, was freed of all conceitednes of all vanitie and pride. Wherefore as the men of Iudea and Ierusalem were pricked at their hearts, *Act. 2. 37.* so must we haue true compunction, in bleeding and weeping at the heart: alluding to this, *But weepe for yourselves.*

Lastly, wee must haue compassion in weeping for our owne life. Indeed

it

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it is an acceptable thing to haue compassion vpon others, but here wee are bound to haue compassion vpon our selues. *Miserere animæ tuæ, placens Deo*, as one sayth, The Priest must first offer sacrifice vnto God for himselfe, then for the sinnes of the people. In the Gospel, the Pharisee took compassion vpon the Publicā, saying, *I thank God I am no whoremaster, nor vncleane person, nor as this publican*: But the godly publican wept for himselfe, and tooke compassion vpon his own life, and therefore God tooke compassion vpon him. We must not first weepe for others, but first wee must drinke one heartie draft of compassion for our selues, and then for our brother. If thy eye be single, al thy bodie is full of light: but if thou haue a beame in thine own eye, & yet wouldest pull out the moate that is in thy brothers eye, all thy bodie is full of darknes: whereas the way is first to
weepe

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weepe and wash out the great beame
out of their owne eye, that then thy
eye being more single, thou maist see
cleerely to pull a little moate out of
thy brothers eye : otherwise, that
which was most fondly and foolishly
sayd to Christ, may be truely and fitly
sayd to thee, *Phisition heale thy selfe:*
And, *he saued others, himselfe he can
not saue.* Like to those Hagges and
Pharies, which in Latin be called *Lamie*,
which wee haue heard of in old
time, who (as they say) could see well
enough abroad, but when they came
home, were wont to put vp their eyes
in a boxe, & so they were stark blind.
To whom we may wel say, as Christ
sayd to one, *Abi in domum tuam:* Goe
into thine owne house : doe not prie
into other mens liues abroad, and shut
not vp thine eyes in a boxe whē thou
art at home, but rather when thou art
abroade: looke to thine owne house,
looke to thine owne heart, weepe for
thine

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thine owne selfe, for thine owne life. Many can swallow a camell & straine out a gnat: though their own backs be surcharged, and ouerladen with all ill-fauoured lumpes of sinne, like camels bunches; yet they neuer feele it, they neuer make any bones of it, they can swallow it well enough without any drinke of teares: but if they see a little gnat sitting vpon their brothers coate, presently they must needes forsooth weepe for it, and vrge it and presse it very sore, and straine it through their teares. Such are the wicked vnlearned Brownists, and other like sectaries of this age; they say they weep daily for the ruine of Syon, for the desolation of this Church. But our Church answers thē, as she had heard her spouse Christ Iesus say in the like case, *Weepe not for me, but weepe for your selues*: I (sayth our Church) was neuer more glorious heretofore in this Realme of Englande, neuer am like to bee hereafter,

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hereafter, then I am now at this day, the Lord bee thanked for it: and there is no one point of doctrine or discipline, which I maintaine, which hath not beene within these fortie yeares confirmed and besprinkled, and euen inameled with the blood of as blessed Saints, as holy Martyrs, our owne countrymen, as euer did holde vp innocent hands to GOD. Therefore, *Weepe not for mee, but weepe for your selues*: You haue departed not only from this Church, but from the primitiue Church: of which you speake so much, Act. 2 48. In the primitiue Church, they remained with one accorde in the Temple, you run out of the Temple, and refuse to pray with vs. In the primitiue Church, they did breake bread at home, you breake peace abroad: In the primitiue Church, they had singlenes of heart, you haue changed all singlenes into singularitie: I do not speake this

vnto

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vnto any of this worshipful audience,
but to you Brownists : you are those
Donatists, of whom Saint *Austine*
speaketh in his 29. Epistle written to
Ianuarius, who would take from vs
the Lords prayer, with their impious
arguments : so would ye Brownists.
You are those Nestorians of whome
Cassianus speaketh : *Quia nolunt es-*
se vt omnes sunt , volunt omnes esse
sicut illi sunt. Who, because they
would not be as other men are, would
haue all men to bee as bad as them-
selues. You are of those Luceferians,
of whom *Ierome* speaketh in the be-
ginning of decalogue, *Quibus famili-*
are est dicere, facta est ecclesia lupana-
ria : who make it a common worde
in their mouthes to saye, that the
Church is become a Stewes, so say
the Brownists. You are those *Adriani*
of whom *Epiphanius* speaketh in his
Anchoratus, 4. & 5. pag. *greca*: who
being busie bodies themselues, and
Bishops

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Bishops in other mens Dioces : yet thinke much that godly and learned Bishops shuld beare rule in their owne Dioces, so thinke the Brownists. You are those factious Schismatickes, of whom *Irenæus* speaketh of in his 4. booke, 26. chapter: who for light and trifling quarrels, rent and teare the great & glorious bodie of Christ: so doe yee Brownists. Yea, you are those Schismatikes, of whome *Bernard* speaketh, *Qui eos qui de Ecclesia sunt, canes, & porcos censent*: who accoūt of the Ministers of the church no otherwise, then of hogges, and dogges: I speake to you Brownists. You are those murmurers against *Moyse*, of whom *Optates* speaketh in his first booke against *Paremon*, *Qui sunt sepulti, antè sunt mortui*: who were buried before they were dead, because they wept for others before they wept for themselues: so doe ye Brownists. But to leaue them

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as they leaue the Church, and returne to our selues (deare brethren) who are Christs deare friends, and friends of his holie Church, we must not onelie weepe, but weepe at the heart, not on-ly weepe at the heart, but weepe for this life; not only weepe for this life, but weepe for our owne life: and so continuallie practise true deuotion, compunction, and compassion, according to this, *But weepe for your selues.*

Thus haue I gone ouer al the eight parts of this text: Now I would desire no greater fauour of God, the that wee might meditate of this which hath been spoken, so as our whole liues, and all our affections (especiallie these affections of ioy and sorrowe) might thereby be ordered, and directed aright. For weeping, and not weeping, are things indifferent: things of themselves neither good nor bad, but thereafter, as according to circumstā-

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ces and occurrences, they are either well or ill vsed: Euen as glorying, labouring, fearing, or louing. For glorying, it is sayd, *Let not the wise man glorie in his wisdom: but let him that glorieth, glorie in this, that he knoweth the Lord.* Againc, *VVe must not reioyce in any thing, but in Christ Iesus, and him crucified.* For labouring, it is sayd, *Labour not for the meate which perisheth, but for the meat which endureth for euer.* And againc, *Thou shalt get thy liuing with the sweate of thy browes.* For fearing, it is said, *Feare not him that can kill the bodie onely, but feare him who is able to cast both bodie and soule into utter darknesse.* For louing, it is sayd, *Loue not the world, nor the things of the world: if any man loue the world, the loue of God is not in him.* Glorie not the, but glorie, not in the wisdom of the world, but in the knowledge of God: Labour not, but labour, not for the meat which

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which perisheth, but for the meate
which abideth for euer. Feare not, but
feare, not him that can kill the bodie
onely, but him that can kill both bo-
die and soule. Loue not, but laue, not
the world, but GOD. And so here,
Weepe not, but weepe, not for me,
but for your selues. *Weepe not for
me, but weepe for your selues.* To weep
is lawfull, not to weepe, without wee-
ping, is vnlawfull: not to weepe, is
lawfull, not to weepe, without wee-
ping, is not lawfull. Againe, to weepe
for our selues, is lawfull; to weep im-
moderately for Christ, is vnlawfull;
not to weepe for Christ is lawfull; not
to weepe at al for our selues is vnlaw-
full: whereas without any vnlawful-
nes in either, both weeping, and not
weeping, will be lawfull, if our wee-
ping be alwaies ioyned with not wee-
ping, and our not weeping sometimes
ioyned with weeping; if our weep-
ing bee for our selues, not for Christ,

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and our not weeping be for Christ, & not for our selues. Therefore, we must mark what our Sauour said, he saith not thus, Weepe for me, and weepe for your selues; that is too much sorowe, and too little ioy: neither thus, Weepe not for me, nor weepe for your selues; that is too much ioy, and too little sorow: neither thus, Weep for me, but weepe not for your selues; that is a desperat speech: neither thus, Weepe not for your selues, but weep for me; that is a presumptuous speech: onely he sayth thus, *WVeepe not for me, but weepe for your selues.* Wherefore (holy brethren) if wee haue any teares, now let vs shed them: if wee haue any Psalmes, now let vs sing the. The holy Gospell is nothing els, but a ioyfull newes, the summe whereof is comprised in that Euangelicall and Angelicall message to the shepheards, *I bring you glad tidings of great ioy, which shall bee to all people.* But then
Christ

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Christ was borne in his mothers armes, now he holdeth vp the Angels that they fall not, and lifteth vp men that are fallē, with his armes stretched out vpon the crosse: This is his kingdome which is vpon his shoulder, E-say. 9. 6. And *O Ecumenius* sayth vpon the second of *Iob*, This was a greater glorie and credite for Christ, then the creation of the whole world. Sweete Sauour, I embrace the wounds of thy hands and feet, I esteeme more of thy hyssoppe, thy sponge, thy reede, thy speare, then of any princely Diadem: I boast my selfe, and am more proude of thy spittings and thornes, then of al pearles and iuels: I account thy crosse more splendent and glorious, then any royall scepter. What speake I of a scepter? thats a goodly matter indeed, then al the sunne-beames in her greatest brightnes of beautie. This is that triumph, 2. Cor. 2. 14. wherby Christ made vs to triumph in himselfe, and

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to bee more then conquerours, as *Cyprian* sayth, whereas the goodnes and sweetnes of Christ, did triumph ouer all impietie and malice. Therefore if the women met *Saul* playing & singing, *Saul hath slaine his thousand, and David his ten thousand*: how much more ought all the sonnes and daughters of Ierusalem, to meete ioyfully playing vpon the harpe, and singing that new song to the Lambe with the 24. Elders, Thou art worthie to take the book, and to open the scales thereof, because thou wast killed, and hast redeemed vs by thy bloud. There is a time to weepe, and a time to laugh, a time to mourne, and a time to dance. Why art thou then so heauie oh my soule, and why art thou so disquieted within me? still put thy trust in GOD, and hee will deliuer thee. Wherefore, let vs looke vp into heauen, and there shall we see the Angels singing this song, *Glorie bee to God on high,*

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high, peace on earth, and good will towards men. And if *Iacob*, that true *Iacob*, (I meane) Christ, when he went to Ierusalem, hauing nothing with him but a staffe, a *Iacobs* staffe: if then (I say) we had good cause to reioyce: how far greater cause haue wee now to reioyce, seeing he is returned back againe, and ascended vp into heauen to his Father, and there sitteth in glorie: though thou wert neuer so much afflicted, yet euen in affliction, reioice with ioy vnspeakable, yet not as *Herodias* did, but as *Dauid* did leape vp in affliction, and caper as high as heauen it selfe, where thou shalt see one rapt vp into a third heauen, saying to himselfe, *God forbid that I should reioyce in any thing, but in the crosse of Christ*: and to vs, *Reioyce in the Lorde alwaies*, and againe I say, *Reioyce*: and againe and againe, I say reioyce, & reioyce in Christ alwaies.

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But weepe for your selues : not because Christ dyed, but because your sinne were the cause of his death : for this I will weepe day and night : yea, if I had as many eyes in my head, as there are starres in the skie, yet I would weepe them all out for this, that I should be such an vnworthy wretch, as by my sinnes to crucifie Christ, & to put him to so many deathes, and to kill so deere and so louing a Lord. Oh that I could possibly deuise what to say, or what to doe, to obtaine thus much of you, or rather of God for you : that you would weepe, though it were neuer so little for your sinnes. But I can doe no more but commend and commit that which hath beene spoken, to the effectuall working of the holy Ghost in you: & to the faithfull obedience of your good hearts to God. Many excellent things are spoken of thee, renowned citie, oh thou glorious

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glorious citie of London : and yet
there are many foule blemishes in
thee, which nowe I will not, and by
reason of the time, I cannot rip vp vn-
to you : but must leaue them vnto e-
uery one of your priuat consciences:
onely remember I pray you this one
lesson, that you sinne not, for he that
sinneth once, killeth Christ once: and
hee that repeateth one sinne twentie
times, killeth Christ twentie times :
Oh that God would giue force to my
words, and tell me what I should say.
I would to God that I could moue a-
ny remorse, in bitinge and gnawing
of your consciences for your sinnes.
Beloued, oh beloued, kil not the com-
forter of your hearts, grieue not the
holy Ghost : for when wee sinne, the
holy Ghost is grieued : hee is grieued
when we are not grieued ; but if we
be grieued for our sinnes, then is the
holy Ghost delighted : as sayth Saint
Basill,

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Basill, such griefe and weeping will be the verie feede, or the interest and loane of everlasting life. For as a Father pitttieth his childe, and if he seeeth him crie, he stilleth him, & takes out his hand-kercher and wipes the childes eyes himselfe: so GOD our heavenly Father, will with his owne holy finger wipe away all teares from our eyes, take vs by the hande, and leade vs out of the house of mourning, into the house of mirth: then hauing sown in teares, we shall reape in ioy: yea, hauing sown but a few teares, which may be put in a bottle, we shall reape al those manifold ioyes which are in heauen: For (sayth one) *Heauines may endure for a night, but ioy commeth the next morning*: then shall Christ turne all our miserie into musicke: all our wormewood into wine: all our sighing into singing: then shall *Abraham* that good mower,

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er, binde vs vp into sheaues as good corne, and fill his bosome full of vs, and carrie vs into the Lords barne, to make a ioyfull haruest in heauen: then shall we with the wise Virgins, hauing store of oyle in our lampes, that is, teares in our eyes, goe out of this vale of teares which floweth with weeping, and enter into that celestiall Canaan, which floweth with milke and honie. Then shall we surmounting all earthly things, so reare aloft and flye vp as with the Eagles winges, into the heauenly paradise, and there settle in the tree of eternall life: then shall all teares of weeping and mourning bee wiped from our eyes: and then shall wee see cleerely the bright sonne of God sitting at the right hand of his Father in heauen: saving vnto vs, *Come vnto me, all ye that are heauie laden, and I will refresh you: not saying, Weep not for me, but*

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*but weepe for your selues: but Reioyce
for me, and reioyce for your selues,
through the tender mercies of Iesus
Christ, to whom with the Father, and
the Sonne, and the holy Ghost, be all
honour and glory, power and
praise, dignitie and domi-
nion, both now and
euermore. A-
men.*

Deus est gloria.

FINIS.

